

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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THE CHEERFUL LETTER.

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THE BLIND SPINNER.

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task;
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came,
And laid within

My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I

Shall fall, but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,

My threads will have; so from the first,
Though blind, I never felt accurst.

I think, perhaps, this trust has sprung
From one short word
Said over me when I was young,—
So young, I heard

It, knowing not that God's name signed
My brow, and sealed me his, though blind.

But whether this be seal or sign
Within, without,
It matters not. The bond divine
I never doubt.

I know he set me here, and still,
And glad, and blind, I wait his will;

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done."

—*Helen Hunt Jackson.*

CHRIST'S REVELATION OF MAN.

"He knew what was in man."—JOHN ii. 25.

Jesus revealed to men new truths about themselves. To reveal means to take away the veil that hides; and he took away the veil that up to this time had hidden our real human nature, with its heights and depths till then undreamed of. His great work was to reveal man. His life and most of his teachings are a *revelation of man*. When we use the word "revelation" we think that it is of God only; but did you never stop to think that there could be a revelation of man, about man, revealing his nature and capacities? Revelation deals with two spheres,—the divine and the human,—just as our knowledge is of the heavens above and of the earth beneath. It was this revelation of man that the world needed in the time of Christ. Men knew before that God was good; that his life was wholly divine; that he could return good for evil, and bless those that cursed; shower his blessings upon those who put themselves in the attitude of an enemy. But what the world did not know was what Jesus revealed

to it, that *man* could live a divine life, that he could return good for evil, could bless those that cursed him, could love his enemies, and pray for those that "despitefully used him." This revelation of the divine life of man, of the heights of which he was capable, was what the world needed and what Jesus gave to it.

There are two elements in religion,—the divine and the human, God and man. These two elements are contained in the saying, "Ye believe in God, believe also in me," which has, I think, been misused by the Christian Church. Jesus called himself the Son of Man, and made such lofty claims for man that his hearers would not believe him. They already believed in the God part of religion, not in the man part. So he said, Believe in these things that I tell you of man: believe that you can be one with God,—filled with his own love and strength, as a child with its father's. This saying, "Ye believe," etc., has been used by the Church to show the *identity* of Christ with God, but in such a way as to exclude the human. But to the minds of his hearers the most apparent element was one of contrast. And, indeed, he meant to call attention to this contrast, and then to show that, instead of being irreconcilable, as they had thought, it was only the contrast of the two poles or parts of the same thing,—religion, or the religious life; and then he shows how these two parts are made *one* by the one spirit of God. Thus is the contrast abolished; and only in this way can man be included in the divine life. It was Christ's exalted view of man that led to the three great truths of our faith,—the fatherhood of God, the sonship of man, and the immortality of the soul. If man can be sinless, if he can partake of the divine nature, if he can live out the truth of God,—that same truth in which the heavens and earth are established,—and if he can show forth the order and harmony and beauty of holiness in his life that the Almighty shows in all he has done, then man must have some relationship to the Almighty. Yes, he can call God Father, and be called the son of God. And if the soul of man was so great, as Jesus said and showed that it was, then, with its divine lineaments and powers, it must partake of the eternity of all things divine, and so be immortal.—*T. G. Milsted.*

THE STILL HOUR.

THE SMOKE.

Lord, I have laid my heart upon thy altar,
But cannot get the wood to burn;
It hardly flares ere it begins to falter,
And to the dark return.

Old sap or night-fallen dew has damped the
fuel;

In vain my breath would flame provoke;
Yet see,—at every poor attempt's renewal
To thee ascends the smoke.

'Tis all I have,—smoke, failure, foiled endeavor,
Coldness and doubt and palsied lack.

Such as I have I send thee: perfect Giver,
Send thou thy lightning back!

—*George MacDonald.*

Do you know why life is so hard, why God and heaven are so remote? Do you know why he is ever stealing out of our sight, leaving in our heart no hint of his presence? It is because we are seeking our own way, are absorbed in our personal interests. It is to get the selfishness out of us that we have to be brayed in the mortar of experience. The life must be builded upon the everlasting foundations of truth and love. Life begins with each one of us in the activity of unmitigated self-love, intent only upon pleasing ourselves and satisfying our wants. How importunate and clamorous they are!

How hardly will they brook denial. If this dear idol be withheld, will the sun still shine? Shall the love, essential as life, be withdrawn and the dreary mockery of life go on? Again and again we are ready to break with life, to throw it aside as a worthless toy. Surely, no grief was ever so poignant, no cross so hard to bear. How heartless and indifferent seems the world! And God, if there be any God, how can he bear to see us so miserable? But the grass grows green; the flowers bloom; the brook still sings on its way; the sun rises and sets; above march in nightly procession the stars. Nature rebukes our petulance; and we come to learn that nothing vital can ever die,—least of all love, which is the life of God. We grow ashamed of our littleness and self-absorption. We learn that it is more blessed to give than to receive. We learn that sorrow is one of God's veiled

angels bound upon his mission. "The kingdom of heaven is within you," said Jesus. We need not hope to find heaven awaiting us in another world unless we take it with us. It is not so much a gift as a growth. It is in the life that now is,—in the performance of its duties, in learning its lessons, in subordinating the lower to the higher, love of self to love of the neighbor. It is getting rid of doubt and anxiety and fear, and putting in their place an unfaltering trust.—*Celia Burleigh.*

THE BIBLE CLASS.

JESUS IN THE SYNAGOGUE AT NAZARETH.

(Continued.)

Fully to understand the significance of this story, we must go back a little in the history of Jesus. At the time of his baptism he went through a deep experience, in which the spiritual world was opened to him, and he perceived that to him was given the mission of making the religious truths that he saw so clearly, realities to his fellow-men.

Immediately upon this he was "led up of the Spirit into the wilderness, to be tempted of the devil." It is almost always the case that a great opportunity brings temptation with it.

The temptations of Jesus being represented in a symbolic form, we often hear it said that we cannot understand what they were. Not in detail, perhaps; but, by considering his aims, his difficulties, and the way in which he met these difficulties, we may infer to some extent what they included.

The great foundation truths of the religion of Jesus are,—

1. The fatherhood of God.
2. The brotherhood of man.

In offering these to the Jews, it would be difficult to overcome the exclusiveness and narrow-mindedness which caused them to regard themselves as the only nation favored by God, to the exclusion of the Samaritans and the Gentiles. What was the temptation of Jesus in regard to this feature of his work? Plainly, to temporize; to postpone teaching what would shock and offend his countrymen until, by his exceptional intellectual gifts, winning eloquence,

and great personal magnetism, he had gained for himself so strong a position that he could lead and sway the whole nation as he would. Not popularity for the sake of popularity, but popularity for the sake of usefulness,—this was the temptation of Jesus. The aim was a very noble one. Already in many lands of the great Roman Empire the Jews were teaching monotheism and influencing the heathen nations, leading them to a purer morality and giving them more spiritual views of religion. What might not Jesus accomplish by making himself the religious teacher of the Jews, and the Jews, in turn, the religious leaders of the human race? A glorious vision of the near approach of the kingdom of heaven on earth was before his eyes. But first this barrier must be surmounted. For, though the Jews seem to have been willing to teach, they were not ready to accept the heathen nations as equals,—children of one heavenly Father.

What course, then, must Jesus pursue to avoid this danger? He might yield a little to expediency: not falsehood was necessary, but a little diplomacy; not want of fidelity, but a little temporizing. He need not abandon his principles, but he could postpone fully stating them for a little while. But to the pure mind of Jesus the slight insincerity of such a course was a sin. He conquered the temptation, and conquered it perfectly.

Bearing these points in mind, we follow the account of Jesus in the synagogue at Nazareth with ever-deepening interest. That he had already acquired position and reputation during his previous ministry in the other towns of Galilee appears not only from the expressions in Luke iv. 14, 15, "There went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all," but from the circumstance of his being invited by the chief ruler of the synagogue at Nazareth to take the important office of leading the devotions on the Sabbath,—an honor accorded only to rabbis of distinction and illustrious guests.

It also seems probable that hitherto nothing in his teaching had given offence to his hearers. But the time had now come when he desired to appeal to his countrymen to accept the broader and more spiritual

views of religion which it was the object of his life to promulgate. And it ought to be remembered that there was foundation for these ideas and hopes of Jesus in the teachings of the Hebrew prophets, and even in the laws of Moses. Like other nations, the Jews were not faithful to their highest ideal. As the United States have been inconsistent with their principles in their treatment of the colored race, the Chinese, and others, so the Jews did not rise to the highest ideal that had been set before them in regard to other races. The hopes of Jesus, though courageous, were not unreasonable; and, though he was in advance of his age and of his nation, they were able to understand the principles that actuated him and to perceive the justice of his reasoning.

On the occasion of his preaching in Nazareth we have the account of the first occasion when his ideas came into direct collision with Jewish prejudice; the first instance when the temptation, which he must have so clearly foreseen, took outward shape; the first time the outward test was applied which should show the purity of his devotion to his cause; the first refusal of the great opportunity by his countrymen,—and they his fellow-townsmen,—the first disappointment of the hope that he might of these listeners make fellow-laborers, disciples, apostles: the first sacrifice of outward success, required by inward fidelity. Of all that occurred we have only a brief report; but that report has every mark of being narrated by an eye-witness. It is a wonderfully lifelike and natural picture, as (curiously enough) even those admit who reject it as historical.

Notice, first, the minute detail, so characteristic in the report of a strongly interested listener:—

He closed the book—and he gave it again to the minister—and sat down.

And the eyes of all them that were in the synagogue were fastened on him.

Only the opening sentence of the extempore address is reported,—“This day is this scripture fulfilled in your ears,”—but we see from it that the text of the discourse was the beautiful passage from Isaiah which he had just read. The narrator tells nothing more of the sermon,—only that it was so beautiful that every one was surprised.

“They wondered at the gracious words that proceeded out of his mouth.” This has a very natural sound, and is not unlike the account of a sermon given by a modern church-goer.

He, however, observed the members of the congregation whispering to each other, “Is not this Joseph’s son?” surprised to recognize a fellow-townsmen in the wonderful young preacher.

Now followed the discussion. We have only a fragmentary account of it; and it must be noted at this point that all that is preserved was said by Jesus. These sentences contain salient and striking expressions, calculated to surprise and offend his listeners. Not one word of the questions and arguments addressed to him has been recorded.

Here, again, is a mark of the truthful and natural quality of the narrative. It is exactly thus that people describe a conversation. It is impossible to recall the whole; but a few words here and there which cause surprise, and so produce a strong impression, will be retained. Probably the elders present said nothing new or striking: their arguments, therefore, have been lost. But the words and personality of Jesus produced such an impression that those sentences which most surprised his hearers remained indelibly engraved on their minds.

We possess, therefore: 1. The passage of Scripture read by Jesus; 2. The first sentence of his sermon; 3. One remark, of which we do not know whether it came late or early in the conversation (“Ye will surely say unto me, Physician, heal thyself,” etc.); 4. The first expression of disappointment in the phrase, “No prophet is accepted in his own country”; and, 5. The conclusion of the conversation in the stories from the Old Testament.

But from these final illustrations we may infer that Jesus had begun by offering some explanations and applications of the passage which he had read from Isaiah; that he endeavored to seize the occasion while those present were moved and touched by the beauty and earnestness of his discourse to urge them to accept the liberal and generous views of religion which to him had become essential; that he failed in this effort, but continued the discussion, urging upon the objectors the unanswerable argument

drawn from the stories of the widow of Sarepta and Naaman the Syrian, thus proving from the Old Testament scriptures that the favor of God was not reserved exclusively for the Jews, since there had been instances of Gentiles being preferred by the greatest of the Hebrew prophets.

Nothing makes people so angry as to be defeated in an argument. Jesus had conquered his opponents so completely that the only answer that remained was to attack him personally. Those who shortly before listened breathless to his "gracious words" now, "filled with wrath," "rose up and cast him out of the city." His fidelity to his principles had nearly cost him his life.

We are not told where Jesus passed this night. He could not easily depart for Capernaum before the next day, and, therefore, probably found shelter somewhere in the neighborhood of Nazareth.

The contrast of the two pictures of Jesus that this story leaves on our minds is strangely interesting and touching. In the morning he stood in the synagogue, a guest of distinction, honored by the elders, revered by the congregation, the centre of admiration, wonder, and applause; a great hope was before him; a crowd hung upon his words; it was the moment of the golden opportunity. A few hours later, and the sun set upon him, a solitary outcast on the hills of Nazareth. The hope had vanished; the opportunity had gone by; and now on those "foolish virgins"—his fellow-townsmen—"the door was shut."

Nothing has come down to us of that solitary hour; but we cannot doubt that then, as ever, he was "not alone, for the Father was with him," and he heard, as plainly as at his baptism, a voice from heaven saying, "Thou art my beloved Son: in thee I am well pleased." L. F. C.

THE MOTHERS' COUNCIL.

WHAT SHALL WE PLAY TO-DAY?

Ninth Paper.

I am pleased this time, because we are to have "weaving," and this is to me the most fascinating of the kindergarten occupations; and I hope I may succeed in interesting my readers in it also. The materials are a "mat" and "fringe" made of glazed paper,

and a long, flat, peculiarly fashioned strip of steel called a "weaving needle." The mat is cut in strips of uniform width, a margin being left all around, so that it is *firm*. The strips of the fringe are left but slightly joined, so that they may be readily separated by the scissors. It is well to cut several strips before beginning work; and, threading the needle with one, we are ready. Does not the mat resemble the weaver's "warp," and the fringe his "woof"? Yes, and we are going to weave, the simplest pattern (but not the easiest to make) being where our needle passes *over* one and *under* the next strip of the mat. The second is the reverse of this, the needle passing *under* one and *over* the next. The *third* is a duplicate of the first, and the *fourth* of the second. Having filled the mat, the weaving having been pushed up so as to be firm and even, the result will be found most satisfactory. It is well to have children practise "over one and under one" until able to handle the needle and mat with some skill, before they attempt other designs. Then may follow "over two and under two," "over three and under three," or "over three and under one," and so on *ad infinitum*. I think I need not suggest that conventional carpet designs may be copied, to the delight of the little weavers. A mat now in my possession represents a "Turkish carpet," with an exquisite blending of colors.

There are two methods of working a design. It may be dictated, the weaver manipulating his strip as indicated by the person *reading* the design, or it may be constructed by first putting in the middle strip, and working alternately on each side of that. When the children are *amusing themselves*, the latter is most desirable; for rapid results, the former, when some one is at hand to *dictate* or *read* the design.

The value of this occupation for manual training is easily apparent. Both hands must be used. Free movement of hand and arm and strength of fingers are indispensable. Mental alacrity is fostered by the constant observation of the necessary numerical combinations. Matching the colors (each mat and fringe should present harmonious contrast) and choosing and elaborating designs do much to develop true and discriminating taste.

Let me suggest that the first mat be

dark red with white fringe, the second dark blue with white fringe, and that the mother, while indulging the individual tastes of her children, gently remonstrate against such combinations as red and green or blue and green except, of course, for experiment, for which purpose they are valuable. Your little boy, madam, with his blue eyes and golden curls, will think nothing quite so pretty as a blue mat worked with corn-color strips; and your daughter, the brunette, with her black eyes and hair and her cheeks of healthy red, will choose a red mat with strips of black. And are not both acceptable?

Children admire the showy designs, and are anxious to make them,—forms of animal or vegetable life, the daisy or rose, the bear or elephant; and I have often heard the children of a certain kindergarten exclaim, "O Miss Ginger, when *may* we have the *animals*?" And, indeed, white chanticleer strutting in the meshes of a deep red mat is a pleasing sight.

The uses of the finished mat are many. They may ornament bureau or table, or serve various purposes when shaped as cornucopias. As for the doll's house, I need not suggest; but one would not be out of place, even if laid at the door.

ANNIE SWAYZE BRECK.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.]

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Scientific.—"Science Reader"; "Elements of Physics," Norton; "Fourteen Weeks in Human Physiology," "Fourteen Weeks' Course of Chemistry," Dorman Steele.

Grammar, Rhetoric, etc.—Swinton's "Elementary Grammar and Composition" (two copies); "English Grammar," Latham; Swinton's "School Composition"; "First Lessons in Composition," Quackenbos; "Composition and Rhetoric," Boyd; "The Parts of Speech, and How to use them," Mrs. Knox-Heath; "Graded Lessons in English," Reed; "Practical Lessons in English," Hyde; "Elements of English Grammar," Wells; "Grammar for Common Schools," Tweed; "First Lessons in English Grammar," Kerl.

Spelling.—Henderson's "Test Words"; Swinton's "Word-book" (two copies); Henkle's "Spelling-book"; "Pronouncing Spelling-book"; Worcester's Dictionary; "Model Etymology."

Mathematics.—"First Steps in Numbers," Colburn; Milton's "Written Arithmetic"; Emerson's "Written Arithmetic"; Franklin's "Primary Arithmetic"; Bradbury's "Elementary Algebra"; Sherwin's "Elementary Algebra"; Davies's "Elementary Algebra" (two copies); Bailey's "Elementary Algebra"; Robinson's "Geometry"; Colburn's "First Lessons in Arithmetic"; "Second Lessons in Arithmetic"; "The Normal Written Arithmetic"; Wentworth's "Arithmetical Problems"; Franklin's "Written Arithmetic."

The Eastport Branch of the Cheerful Letter Exchange offer the following books. Address Mrs. O. B. Whalen, Eastport, Maine. *Ladies' Home Journal*, 1893; *Review of Reviews*, 1893; *Outing*, 1893; "Life of Samuel J. May"; "Robert Elsmere," Ward; "When a Man's Single," Barrie; "A Country Gentleman"; *Youth's Companion*, 1893; "Mill on the Floss," George Eliot; "Looking Backward," Edward Bellamy.

Mrs. E. H. Lincoln, Corey Hill, Brookline, Mass., offers *Atlantic* for 1890; *Our Little Men and Women* for 1893; *Babyland* for 1885, 1887, 1890, 1891, incomplete; "Captain Blake," Captain Chas. King; "The Pilot and his Wife," translated by Mrs.

Ole Bull; "Natural History" (school edition), Worthington Hooker; "Zenobia, or the Fall of Palmyra," William Ware; "Child's History of England," Dickens.

Mrs. Henry C. Weston, 177 Beacon Street, Boston, Mass., will give and send the following books: "A History of our own Times," "A History of the Four Georges," Justin McCarthy; "History of the Nineteenth Century," Mackenzie; "Early History of Charles James Fox," Trevelyan; "To-day in America," Hatton; "Memoir of Sydney Smith," by Lady Holland; "Origin of Species," Darwin; "Essays, Speculative and Practical," Herbert Spencer; "The Religions of the Ancient World," Rawlinson; "The Birth and Growth of Myth," Clodd; "Curiosities of Literature," Disraeli; Dante's "Divine Comedy," Cary; Butler's "Hudibras"; "Letters of Junius"; "Life of Kosuth," Headley; "Madam Mohl, her Salon and her Friends," O'Meara; "Life of Chinese Gordon," Archibald Forbes; "Raselas," Dr. Johnson; "The Water Babies," Charles Kingsley; "Sherlock Holmes' Stories," Conan Doyle; "Oldbury," Annie Keary; "Beatrice," Rider Haggard; "A Hazard of New Fortunes," Howells; "Oliver Twist," Dickens; "Shandon Bells," Black; "Don John," Jean Ingelow.

The following books are offered by the Plymouth Branch of the Cheerful Letter Exchange. Address Mrs. F. B. Davis, 2 Court Street, Plymouth, Mass. "Robert Elsmere," Mrs. H. Ward; "The Ideal American Lady, and Other Essays," by Paul Siegvolk; "Portrait of a Lady," by James; "A Chance Acquaintance," Howells; "Story of Margaret Kent"; "Scarlet Letter," Hawthorne; "Felicia," Fanny Murfree; "From More Isles," Fothergill; "Passe-Rose," A. S. Hardy; "Life of General Francis Marion"; "The Rabbi's Spell"; "Society in London," a Foreign Resident; "Saddle and Sabre," Hanley Smart; "Mignon's Husband," Winter; "A Slave of Circumstances"; "The Newcomes," Thackeray; "Hypatia," Kingsley; "Vivian Grey," Disraeli; "Bleak House," "Great Expectations," Dickens; "One of Them," Chas. Lever; "Adventures of Philip," Thackeray; "The Two Admirals," Cooper; "Stories from the Persian"; *Munsey's Magazine*, December, 1893; *Century*, February, 1894; odd numbers of *Living*

Age, *Ladies' Home Journal*, 1888, 1891, 1893, *American Florist*, *Agriculturist*, *Gardening*, *Farmers' Review*, all recent; "Silcote of Silcotes," Kingsley; "Opening Speech for the Defence in the Parnell Commission," by Sir Charles Russell.

I shall be very glad to hear from any one who would like to receive French, German, or Latin school-books or English readers and arithmetics. Address Miss M. D. Clapp, Hotel Vendome, Boston, Mass.

Miss L. Freeman Clarke, Jamaica Plain, Mass., offers "The Life and Times of Jesus" and "Self-culture," both by James Freeman Clarke.

Mrs. C. T. White, 213 Commonwealth Avenue, Boston, Mass., will give and send until June 1: "Mme. Récamier's Memoirs"; "The Lost Ring, and Other Poems," Caroline Mason; "Hymns of the Ages," second series; "Social Pressure," "Study of Words," Arthur Helps; "Revelation of God, and Other Sermons," J. W. Chadwick; "Christianity the Religion of Nature," Andrew P. Peabody; novels: "Revolt of Man," Besant; "Aunt Anne," Miss Clifford; "For the Right."

The Fidelio Musical Club of Boston has ten numbers of the *London Musical Times* for 1893 to dispose of. They contain a great deal of information regarding what is going on in the musical world, which would be of interest to a student of music. They would be of no value to any one else. Please address Miss Boardman, 41 Perrin Street, Boston Highlands.

John W. Lang, Bowdoinham, Maine, offers: "Poems," Adelaide A. Procter; "Light of Asia," Edwin Arnold; "Essay on Man," Alexander Pope; "National Grange Proceedings, 1888"; "Complete Angler," Isaac Walton; "Voyages and Travels," Marco Polo; Holden's "Book on Birds"; "Paul and Virginia," Saint-Pierre.

Mrs. W. A. Cram, Hampton Falls, New Hampshire, offers: *Atlantic Monthly* for 1890; *Harper's Bazar* for the same; *Wide Awake*, 1889; *Delineator*, 1893; *Our Young Folks*, 1865-66 (not quite complete); and several years of *Youth's Companion*.

I have received so many books and magazines from the Book Club, I would like to

send to any who can pay postage some New England *Magazines*, *Centuries*, and *Atlantics*; also "Lorna Doone"; "My Farming Days"; "Old Creole Days," George W. Cable; "The Childhood of the World." I wonder how *The Cheerful Letter* finds out so many lonely ones. I cannot tell how much company it is for me to hear from them. I will pay the postage on the books I offer, but cannot on the magazines. Emma M. Backus, High Point, Guilford County, North Carolina.

Miss M. E. French, Kenosha, Wisconsin, offers "Hyperion," Longfellow; "Man as a Spiritual Being," Chauncy Giles; "Sermons," Peabody.

(It would be better to mention the whole name, as there are *two* ministers (at least) named Peabody, both of whom have published volumes of sermons.)

Miss Alice V. Ryder, Darby, P.O. Box 111, Delaware County, Pennsylvania, offers "Lorna Doone," Blackmore; "Alone," Marion Harland.

Mrs. W. H. Wood, Cascade Springs, Fall River County, South Dakota, will send *Ladies' Home Journals* and *Youth's Companion* from 1893 to any one desiring them.

Mrs. M. S. Sibley, Box 296, Columbus, Kansas, offers *Ladies' Home Journal* for 1893, and also some 1892 and 1893 magazines to any one who will pay postage.

I have received several books and magazines from the Book Club of *The Cheerful Letter*, and I do so appreciate it and feel that I want to do what I can toward helping some one. I have one year's numbers of the *Mayflower* by John Lewis Childs, that would be very helpful to any one who has flowers, also one year of *Ladies' Home Journal*. I cannot pay the postage: I wish I could. Also a number of *Christian Advocates*. Mrs. J. W. Hunter, 800 Shelby Avenue, Nashville, Tennessee.

(It is best to mention what year you offer.)

REQUESTS.

The following libraries are cordially recommended by the Cheerful Letter Exchange Committee. Good standard works—history, biography, travels, etc.—would be well bestowed in any of these places. (N.B.—Do

not forget to write a postal to Mrs. Hallett before sending Macaulay's "Essays," for instance, to one of these libraries: else Bibb, in Texas, may receive *two* copies, and Rocky Ford, Colorado, none.) Mrs. W. F. James (for library), Bibb, Comanche County, Texas; Rev. George H. Taylor, Rocky Ford, Colorado; Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado (mining population); Rev. Charles Graves, Box 328, Anamosa, Iowa, pastor of People's Church (asks books for Sunday-school and parish library); Mrs. D. Jayne, Cayuta, Schuyler County, New York (asks children's books for Sunday-school); Mrs. Emma Miner, Lisbon, New Hampshire (books and magazines for children).

The above are standing requests. Before we separate for the summer we hope that every one who is able will send *one* book to *one* at least of these libraries. All are small beginnings, not well-established institutions. From a resident of Bibb we have just received an earnest request for good historical and scientific works,—“any kind of history, ancient or modern, religious, political, or natural.”

Mrs. Lucy M. Hewes, West Levant, Maine, asks reading. Is very lonely since she lost her son, two years ago.

Mrs. F. E. Owens, Foneswood, Virginia, asks for "Robinson Crusoe" for her son.

I have just received a copy of *The Cheerful Letter* sent me by a kind lady. The information I gained from it in regard to *The Cheerful Letter* workers was the first I ever knew of such a society. You will brighten the heart of many a poor shut-in, who is not able to have reading matter in any other way.

I have been confined at home for several months on account of poor health. Have read a great deal, and found it a great source of pleasure.

Will you kindly send me Tennyson's Poems? I will prepare a list of books that I will give as soon as I am able.

I have a little girl, twelve years old, very fond of reading. Would appreciate good magazines or poems. May God bless you in your work! Address Mrs. Maggie Coe, Vernon, Wilbarger County, Texas.

I would be most grateful to any one who

would send me *American Teacher*, *Popular Educator*, *Teachers' Institute*, or any educational paper. I would like to ask, also, if some would send the magazine *Pansy* to Miss Zettie A. Hamm, Monroe, Maine. She would be delighted if she could have it. Yours sincerely and gratefully, Miss Jennie E. Ford, Monroe Centre, Maine.

I am getting *The Cheerful Letter*, and have been for some time. Has some one subscribed for it for me? If so, I am very grateful for it; but, if not, please discontinue it, for I am not able to take it. I am an invalid, am not able to be up only a part of the time, and am never a moment out of pain, and at times suffer intensely. I wish I could do something for all of you. I've been an invalid all my life. I would like to have the book "He fell in Love with his Wife," by E. P. Roe, or "Our Bessie," by Rosa N. Carey. Am so fond of reading. Address Miss Millie Nebergall, Newton, Harvey County, Kansas.

Will some one be so kind as to send me something to read,—novels, history, etc.? Would also be so proud if some person would send me the *Ladies' Home Journal* and *The Cheerful Letter*. I saw in a copy of the latter where such literature was kindly offered, and make bold to ask that I be remembered. I'm a shut-in; and reading affords me so much pleasure, as I'm closely confined to my bed. I enjoyed the contents of *The Cheerful Letter* so much. I felt so strengthened from the many kind expressions used to us poor shut-ins, and felt that some good Christian feels for and sympathizes with us. I've been a sufferer for ten years, but am now a confirmed invalid. Sincerely yours, in His name, Mrs. T. S. Beard, Rough Creek, Virginia, Charlotte County.

The Highland Home Lending Library would greatly appreciate *Ladies' Home Journal* and *Youth's Companion* for 1894. Address Mrs. Emma Miner, Lisbon, New Hampshire.

Mrs. F. W. Grant, Acton, Maine, would like a good story paper (not novels).

My mother, who is an invalid, and not able to buy reading matter of any kind, wishes me to write and ask you, if you have any on hand, please to send her some. She

is very fond of reading, that being her only pleasure. She has been an invalid for seven years. She got several copies of *The Cheerful Letter*, but it has stopped coming to her. Please send her some, if you can. Address Mrs. Ann Bolton, Putney's P.O., Prince Edward County, Virginia.

I should be very glad to receive books or papers of any kind that your members should feel inclined to spare me. Where reading is one's only recreation, it takes considerable to supply the demand. Anything I receive will be much appreciated by myself and many others to whom I will pass it along. Mrs. Catherine Murray, Perry, Oklahoma.

I would like some books and magazines for reading. Any would be gladly accepted, as we do not live near a library. I received "Gentle Measures" and "Black Beauty," and was very much pleased with them. Would like the *Youth's Companion* regularly after some one has read it for my oldest boy, if it is not asking too much. Mrs. C. E. Bodge, West Levant, Maine.

"Scottish Chiefs" is asked for by Mrs. Rye Johnson, Pardeeville, Wisconsin; Mrs. Charles Chamberlain, Brand, Orleans County, Vermont; and Mrs. Martha W. Guy, Germantown, Bracken County, Kentucky.

"Shirley" is asked for by Miss Nellie Coffey, Franklin, Minnesota; Mrs. Annie L. Henry, Clarkton, Virginia; Mrs. Rye Johnson, Pardeeville, Wisconsin; and Mrs. Joseph Lord, Bill Hill, Connecticut.

Some one has sent me *The Cheerful Letter* for four months past, and I have been much interested in its pages. I have received three books, for which I am deeply grateful. I have read them, and then lent them to others who, like myself, are too poor to buy. They go till the books are nearly worn out. Would gladly send to others, but am not able to furnish postage. I have been a sufferer from nervous prostration for fifteen years. I would like more reading, good stories or magazines. Will pass to others. Yours in His name, Mrs. Sarah Benedict, Box 410 Greene, Chenango County, New York.

I have six small children. My husband's health is very bad, and I am very much in-

terested in the kindergarten work. My aim is to make a teacher, and I am trying to get all the literature I can on that subject. I love little children; and I think, if I can only perfect myself in it, it will be a pleasure as well as an independence to me. I am saving my *Cheerful Letters*, and will send them to any one wishing them. God bless the little paper! Mrs. Jas. W. Hunter, 800 Shelby Avenue, Nashville, Tennessee.

Mrs. Ida A. Junkins, York Corner, Maine, asks for *Demorest's Monthly*, *Putnam's* or *Godey's Magazines*. Would also like a nice novel. In constant pain; unable to lie down more than two hours out of the twenty-four. Can do little but read.

Mrs. William R. Strong, Bridgehampton, Suffolk County, New York, asks for "Malcolm," by George MacDonald.

Mrs. Phebe I. Flint, East Thorndike, Maine, asks for "Malcolm," by George MacDonald, and for "Dr. Jekyll and Mr. Hyde," by Stevenson.

J. W. Lang, Bowdoinham, Maine, asks for "Lob-lie-by-the-fire," by Mrs. Ewing; and "Stephen, M.D.," by the author of the "Wide, Wide World"; any of Mayne Reid's, R. M. Ballantyne's, Hawthorne's works; "Robert Elsmere"; "Locke Amenden," Thompson; "Cape Cod Folks."

Mrs. T. Flinn Hart, Dade City, Florida, has five children, from five to eighteen years of age. She desires good reading for herself and them. Asks particularly for "Stepping Heavenward."

Mrs. B. F. Jeffers, Soldier, Idaho, has two little girls, six and eight years of age. Books will be greatly appreciated.

Mrs. H. R. Hallett, 310 Harvard Street, Brookline, would like to know if any one has the "Life and Letters of Frederic W. Robertson" to give away; also "Twice Told Tales," by Hawthorne and "The Light that failed," by Kipling.

Mrs. S. A. Bryant, P.O. Box 256, Windsor, Vermont, writes: "We have a small Sunday-school, and would like to have some books for our library; but there are so many ways that money must go before we can get to the library that I thought I would ask *The Cheerful Letter* for help. We can

exchange with some other school, perhaps, or, at least, exchange some of the books we now have for others. We need books for children from eight to fourteen years of age."

I thank the kind friend who sent me my Dictionary and Natural History. I have heartily enjoyed them both. Yours in truth, Mrs. Ada Carey, Olympia, Washington.

A later note from Mrs. Carey asks for recitation and dialogue books.

Reading matter is asked for by Mrs. E. F. Carney, 205 Hanover Street, Manchester, New Hampshire; Mrs. John Boling, Mrs. John Williams, Garfield, California; Miss Mattie S. Wornack, County Line Cross Roads, Virginia; Mrs. J. W. Sherwood, Fresno, California; Allie H. Duell, George Duell, Mattie Duell, Carrie Duell, Chestertown, New York.

I am a widow with eight children: Lucia, fifteen; Alice, thirteen; Sadie, twelve; Bessie, ten; Jessie, eight; Jay, seven; Florence, three; George, twenty months. I live far from any library. Would be glad for something for myself and family to read. Will do all in my power to promote the good of *The Cheerful Letter*. Respectfully, Mrs. J. K. Everett, Olympia, Washington.

(Reference and subscription sent.)

Suggestions.—We are receiving constant requests for the book "Stepping Heavenward." May we not receive some *offers* of the same? The "Schönberg-Cotta Family," "In His Name," and "The Man without a Country," by E. E. Hale, are acceptable to nearly all readers; novels by the following authors,—Scott, Dickens, Thackeray, George Eliot, Charlotte M. Yonge, George MacDonald, Mrs. Stowe; Juliana Ewing's charming stories for young people; nearly all of Jacob Abbott's books; Pansy's; Mrs. A. D. T. Whitney's; Lynde Palmer's; books by John Burroughs, Bradford Torrey, etc. Books which all libraries for children should have are "Countess Kate"; "The Stokesley Secret"; "The Little Duke," Miss Yonge; "A Great Emergency" and "Lob-lie-by-the-fire," Mrs. Ewing; "Saxelford," E. J. May; Harper's "Story Books," Jacob Abbott (among the best of this series are

"Minigo" and "The Boyhood of Franklin"); "Crofton Boys," Harriet Martineau.

For older children, "Drifting and Steering"; "Archie's Shadow"; "One Day's Wearing"; "John-Jack"; "Jeannette's Cisterns," Lynde Palmer; "Kenneth," C. M. Yonge.

The request for "Stepping Heavenward" still continues, but not the supply.

The editor asks for copies of *Harper's Young People*, *St. Nicholas*, and *Youth's Companion*; also the *Century*, *Harper's Magazine*, the *Outlook*, the *Unitarian*, or any good magazine, to be sent off after reading. She will furnish names for these. Address Miss L. Freeman Clarke, Jamaica Plain, Mass.

I write you by request of Mr. High's family. The package received with many heartfelt thanks. I am sorry to say they came too late. February 24 he died. His brother Payton takes the books in his place. He is very fond of papers. I am a *Cheerful Letter* reader. Am greatly interested in the work. Mrs. B. A. Berry, Purgitsville, West Virginia.

Mr. W. A. Hart, Balfroun, Stirlingshire, Scotland, would be very thankful for any of the following books: "Son of Man, or Sequel to Evolution," C. Root Lang; "Evolution: Popular Lectures by Leading Thinkers"; "As it is to Be," Cora Linn Daniels; "Wit and Humor of the Bible," Rev. M. Shutter; "Man, Woman and Child," Rev. M. J. Savage; "The Dream Child," Florence Huntley; "Who Lies?" Prof. E. Blum, and S. Alexander; "A Mute Confessor," W. N. Harben; "Pray you, Sir, whose Daughter?" "Is this your Son, my Lord?" Helen H. Gardner; or any *old numbers* of the *Arena*, edited by B. O. Flower; also a copy of "Sacred Songs," edited by M. J. Savage. Should any liberal friends feel disposed to part with one or more of these works, Mr. Hart hopes they will put them in a strong wrapper, as wrappers are apt to be torn in the transit from America to Scotland.

Miss D. D. Dunlop, State Hospital, Tewksbury, Mass., asks if any one has an old-fashioned speller of fifty years ago, "The Webster Elementary Spelling Book." Miss Dunlop studied it when a child, and wants that particular book for the sake of associations.

I would like to receive some good novels, etc. I receive copies of the *Cheerful Letter*. Address (Miss) Maggie Frazelle, Little River Academy, North Carolina.

(Will Miss Frazelle send us a fuller address? There are six townships named Little River in North Carolina, each in a different county. Address Mrs. Hallett, as above.)

I suppose that among our recipients are some who may not feel able to pay the first cost of a good magazine, who yet would gladly pay postage for the same. It seems to me it is well to encourage any one who can to do this, as they not only help themselves in that way, but leave our funds more at liberty for those who are poorer. Moreover, I think some of these would feel more freedom to apply to The *Cheerful Letter* Exchange under such conditions.

(The editor hopes that the right people will notice this suggestion. By the right people, she means those who are able to pay postage on magazines or books, and prefer to do so.)

Mr. William Hawkins, Box 178, Palmer, Christian County, Illinois, thanks all who have remembered him with reading matter and quilt-scrap. Is glad to receive letters from all Christian people and "King's Daughters," and would be grateful for more reading. He suffers from rheumatism, and is not able to walk, but can read and write.

(Mr. Hawkins's letter was rather too long to insert.)

Mrs. Albert Thompson, Dexter, Maine, thanks for letters and reading sent, and asks for more for her husband, herself, and her three children. She writes: "No reading sent me has done me more good than those copies of *The Cheerful Letter*. What I have received has been passed on to many different homes, to the sick, the sad, the aged, and to little ones. Who can tell the good that she [the sender] has done me? My life has very few earthly joys. I should like to receive *The Cheerful Letter* regularly. I will send the names of two young people: Miss Nellie Walker, Hartland, Maine. Her father nearly blind, her mother a helpless cripple. They are very poor. She is the only child, and has the whole care of both. She has a good education, gained by her own

exertions. She is now confined at home by the care of her parents. She taught school when about fourteen or fifteen, and is now nearly twenty-two. The other is my own little girl, Ethel M. Thompson, Dexter, Maine. She is thirteen years old, and would be glad to have some papers or magazines for children. We are not able to go to church or to Sabbath school.

Dear Cheerful Letter,—I wonder if any other initials in our country stand for so much cheer and encouragement as yours. They are constant reminders to me of loving kindness. So many of the circle have sent us good reading. Though we live three miles from any neighbor, six and eight to church or social circle, yet we keep best of company through our books and papers. They who are in the world, diverted and improved by congenial companionship, can have little idea of the solace books are to the isolated. We are striving upon the lines you inculcate to do the little we can. Can any of the sisters tell us how to repay the people who gather with us Sunday evenings? They walk three and four miles, are ignorant and indifferent; yet the opportunity is ours to overcome those difficulties by the right efforts. The responsibility is upon us, who are a little more enlightened, to do them good. How can we? No books, no means or help outside of ourselves. Please any one with books, ideas, or any thing to help, let me hear from them. For all kindness received through your circle I am for my section deeply grateful, and more than desirous to repay by any effort I can for good.

(The address of the writer will be given to any one who desires it.)

Oh, I thank you from my heart for the good you are doing! Surely, the idea of *The Cheerful Letter* must have been an inspired one. I am so glad the articles on "Kindergarten," by Mrs. Breck, have appeared. I do hope you will have something of the kind in every number. It is just what is needed. I thank you for printing my request for "Paradise of Childhood," even though I did not receive the book. I have written perhaps too much for one letter, but I write from a full heart. The books and papers I have received are always "out." My copy of "Stepping Heavenward" was out so often it "went the way of all the

earth." "Black Beauty" is nearly done for. "Five Little Peppers" is so shabby you would hardly recognize it. I had a copy of *Chatterbox* given me in 1889: there have been so many leaves lost it is only about half left. My school histories of the United States are continually travelling, and I have requests for reading from friends far and near. If I wasn't so poor, I could do a great deal more; but I am never sure of postage for a week ahead. Please accept the love and gratitude of one to whom you have given a foretaste of heaven.

Is there not some way to interest more mothers, at least young mothers, in kindergarten work at home? There are many who, like myself, desire the "very best" for their children, yet do not know of the grand possibilities that lie within their reach. Oh, the magic that lies in those four-inch squares of paper! If they cannot procure the regular kindergarten material, let them do as I did,—take a saw, hammer, and nails, and make a table, use a block or footstool for a seat, crotch the worsted balls, and stuff with crushed paper. Saw off a piece of broom handle for a cylinder, and a cube can be sawed from any square stick. Tablets can be cut from thick paper or pasteboard; for stick-laying, I cut red and yellow willow twigs; for perforating or pricking, use a coarse needle stuck in a cork, and let the little tots prick the outlines of simple pictures, or let them prick all the A's or B's or any letters on a certain page of old catalogues or newspaper-headings. If possible, procure "The Paradise of Childhood," by Ed. Wiebe; and any, or almost any, ingenious mother can adapt the ideas to her own circumstances. I am not talking to those who live in cities, where they can have the advantages of a regular kindergarten, but to those on the lonely Western ranches and prairie homesteads, whose hearts and hands are full; to those who know the sting of poverty, wherever they may be; to those who know the heartache caused by seeing the beloved little ones doing without the pleasures, ay, even the necessities, of life! It is to those I speak, and speak from experience. Dear sisters, think of this,—try it even for a little while. If you cannot procure the book, you can follow the suggestions that have appeared in *The Cheerful Letter* from time to time, and work wonders

in your lonely homes. "Come, let us live for our children," was Froebel's motto. Let us make it ours as well. Sincerely yours, Jennie Dilley.

Please tell me where I can get this circular printed, and for how much a hundred?

Collections consisting of the following minerals, galena, stibnite, zinc blende, pyrite, arseno-pyrite, limonite, mica, felspar, black slate, and iron rock from the placer deposits, sent postpaid for seventy-five cents.

Smooth, glossy iron rock for paper-weight	25 cts.
Single mineral specimens.....	15 " each
Pine cones.....	10 " "
Spruce.....	5 " "
Pine pillows, 10 x 10 inches.....	\$1 00

All postpaid. Stamps taken. Mrs. Jennie Dilley, Silver City, South Dakota.

I am the first to receive *The Cheerful Letter* at this place. I pass it on to others. My husband is away all the time; and I would be glad of good books or papers, like "Stepping Heavenward" or "In Spirit or in Truth,"—in fact, anything that will tend heavenward. My little girl, Bertha, aged eight, would like something to read. We will pass it on. Will Mrs. F. W. Draper please send me the *Scientific American* for 1892? With much love to all the C. L. sisters, and especially the one that God directed to me, I subscribe myself, yours in Christ, Mrs. L. L. Wilson, Hardy, Texas.

I write to ask for any good books for a library for one who desires to grow more and more a leader for his race. I am very thankful for reading matter sent. The school boys and girls are ready for good things that will help to make them better. God bless every one of you. Stephen D. Rhoden, La Pine, Crenshaw County, Alabama.

P.S.—Can any one give me these books? "Practical Lessons in the Use of English," Mary F. Hyde; "Young Folks' Library for School and Home, No. 1," edited by Larkins Dunton; "The Tonic Music Reader." Will be glad of any number. School very large.

(This letter came just as we are sending the number to press. Mr. Rhoden is the principal of an Industrial School for Colored Children in Alabama. We sympathize warmly with his object, and are sorry not to have room for the whole letter. But

we must remind all who ask for libraries that we have many such requests, and probably nearly every member of the Cheerful Letter Exchange is already interested in a Southern school. Mr. Rhoden sends two circulars, which we will pass on to any who ask for them.)

TREES OF THE BIBLE.

THE PALM-TREE.

Palm-trees are mentioned in 35 verses, scattered through the Old and New Testaments and the Apocrypha. This is not often for a tree that must have held so important a place in the life of a people as the date-palm, the one referred to. The cedar is named in 63 verses, the fig-tree in 51, the olive in 48. The balm of gilead appears but six times, while the ash is spoken of *only* in that splendid satire of Isaiah's upon the worship of idols carved from the wood of it.

It is difficult now to imagine that Syria, especially Palestine, was once a land of palms, or like a vineyard from the abundance of vines. Date-palms are now sparsely scattered through the country, until we reach Beyrout, where they are more numerous; and here and there vines grow along the foot-hills of Lebanon. Yet vines and vineyards are in 152 verses of the Bible. Jericho is four times called the "City of Palms." Elim is twice described with twelve wells of water and threescore and ten palm-trees, evidently a large oasis like some of the larger ones of the Sahara, with wells and a grove of date-palms.

The walls and doors of the great temple of Solomon were carved with "cherubim, palm-trees, and open flowers." Palm-trees were engraved upon the ledges of the "brazen sea," so elaborately designed for the temple. This was broken in pieces later by the Chaldeans, and thus conveyed to Babylon.

With its straight trunk rising like a column to a height of forty to eighty feet, and crowned with a plummy tuft of long, beautifully pinnate leaves, fourteen or more feet long, it is a fit symbol of beauty and youth. Its Latin name, *Phoenix*, suggests immortality. Under such a tree dwelt Deborah, and may have "judged Israel" beneath its shade.

The long leaves with the strong, tapering midrib, a row of leaflets on each side, suggests a branch; or the word "palm branch" may come through translators who did not know palm-trees. The leaves were borne before conquerors and rulers. To-day we lay them on the caskets of honored men. Palm-leaves (*lulab*), twined with the myrtle on the right and the lemon or citron on the left, were the triple badge of the desert life, and were carried and waved by the Jews at the Feast of the Tabernacles. They were carefully laid away in the house; and some writers think that these were the palm branches borne by the Jews, who came out from Jerusalem to welcome Jesus on his triumphal entry. "Took branches of palm-trees, and went forth to meet him, and cried, Hosanna" (John xii. 13). The multitude with him broke off olive branches, and strewed their garments before him.

Along the coast of Liguria the date-palm is cultivated for the ceremonies of Palm Sunday in the Catholic churches and also for the Jewish church festivals. In Rome the leaves, from a foot and a half to two feet long, are sold in large quantities. The leaflets are split down to the midrib in narrow strips, and woven around in a basket work, but very flat and open. Plaits are looped back fancifully; and a tuft of long pieces terminates the end, making a wand or sceptre, which will keep for a long time. They are usually preserved for a year, and are said to ward off sickness.

The palms of the United States are not more than six species. They are all with fan-shaped leaves. The most important bears the name *Washingtonia*, and is found in the warm, sheltered cañons of Southern California and Arizona. It reaches the height of forty feet, and its groups of trees are very handsome. It is cultivated as far north as San Francisco, and is in great demand for gardens in Europe. Three or more species grow on our Western coast, and one, the palmetto, on our South-eastern. In Mexico are many more species, and in South America are some of the largest and finest in the world.

IMPORTANT NOTICES.

With this number closes the second year of *The Cheerful Letter*. It will be a great

assistance to the treasurer of *The Cheerful Letter Exchange* if those whose subscriptions are due June 1 will kindly send them to her on or before that date. Address Miss Louise Howe, Linden Place, Brookline, Mass., or 25 Beacon Street, Boston, Mass. (After June 1 Miss Howe's *personal* address will be Box 21, Nahant, Mass., instead of Brookline.)

There will be no monthly meeting of the *Cheerful Letter Exchange* in June.

The committee earnestly request members of the *Cheerful Letter Exchange* and readers of *The Cheerful Letter* not to respond to requests for money. If such requests are received, please send the letter of the applicant to any member of the committee.

Miss Floy M. Hutchinson, Ann Arbor, Michigan, has received all the reading matter she needs.

MISCELLANEOUS.

SECRETARY OF CHEERFUL LETTER EXCHANGE, —Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE, —Miss Louise Howe, 25 Beacon Street, Boston, Mass., or Linden Place, Brookline, Mass.

EDITOR OF "CHEERFUL LETTER," —Miss L. Freeman Clarke, Jamaica Plain, Mass.

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Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Hallett; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly, or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Send also all notices of *changes of address* to Miss Langmaid. Please do not send these notices to the editor, as it causes delay in the correction.